THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—JOHN 15: 18, 19.

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THE YEAR 1900.

No stranger year from the standpoint of almanac-makers than the year 1900 can ever occur in the lifetime of persons now living. Not to dwell on the controversy which last January occupied the columns of the press as to whether we be in the last year of the nineteenth or the first year of the twentieth century, we have the curious fact that a whole calendar month, February, has elapsed without a single new moon, whilst January and March have each two. Besides this, although 1896 was a leap year, as will be also 1904, 1900 is not a leap year, and we shall, therefore, have seven successive ordinary years, instead of, as usual, three only before leap year comes round. The last time this happened was in the year 1800, a century ago, and it will not happen again till 2100, two centuries hence. Further, as a crowning oddity, although the Book of Common Prayer as compiled by Convocation in 1661, and made legal by the Act of Uniformity of 1662, and amended in accordance with the Act for the Reform of the Calendar in 1752, states that "Easter Day is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after," yet in this year 1900 the full moon happened upon April 15, at two minutes past one in the morning, and nevertheless we make April 15 Easter Day, and not April 22, as the rule apparently states. If, on the other hand, we calculate out the day of Easter from the tables given in the Book of Common Prayer, and which we must remember were inserted there by Act of Parliament in 1752 without any reference to Convocation, we shall find quite properly, as our almanacs state, that April 15 is Easter day.

All these troubles really flow from the simple but awkward fact that there is neither an exact number of days in a month nor in a year, nor is there an exact number of months in a year either; they are three lengths of time, which can in no way be made measures one of another without an awkward fraction remaining over, and the troubles of almanac-makers in all ages, back to the remotest Egyptian and Babylonian times, in the endeavor to fit in these odd fragments, have lasted on to our own day, and the semi-incomprehensible tables in our Prayer Books are the final makeshift result— a Gordian-knot which ordinary folk cut by the simple process of buying an almanac. The ancient Babylonian, at the very dawn of history, divided his year according to the twelve signs of the zodiac into twelve months, each of thirty days; so, it seems, did the ancient Egyptian. But whilst the Babylonian corrected his year of 360 days by adding an extra month every six years, the Egyptian was content to let his year wander on irrespective of the seasons, which, of course, fell about five days later every nominal year. The Greeks at first measured their year by twelve months alternately consisting of twenty-nine and thirty days, which, at the cost of making the length of the month more exact, gave a year of 354 days—that is, eleven days too short, and made the seasons to rotate through the whole nominal year in so short a period as thirty-five years. And the Roman calendar in early times was even worse, the very name of December pointing to a time when there were only ten months, of which four had thirty-one days and the rest thirty. From this confusion Julius Cæsar, by the help of an Egyptian astronomer, Sosigenes, endeavored to rescue the calendar. He gave Rome a year of confusion, a year of 445 days for one year, and he gave Europe for about sixteen centuries the calendar that bears his name. Had there been exactly 365¼ days in the actual year, we should use this calendar still— three years of 365 days followed every fourth year by a leap year with 366. But there was still an error of about eleven minutes, and this in fifteen hundred years amounted, roughly, to eleven days. It is to the Jesuit Xavius, working under the authority of Pope Gregory XIII., that we owe the calendar as we now have it, and which was promulgated by Papal Bull in 1582. The eleven minutes' error per year amounts to about three days in four hundred years, and that is why 1800, 1900, and 2100 are reckoned as ordinary years and not leap years in the four hundred years counted from 1800 A.D. The calendar as measuring years and days will not get one day wrong until 5551 A.D. But next we must consider the harder problem why our Easter Day this year, as it did in 1818 and 1845, falls apparently contrary to the Prayer Book definition? It does so because we use in the almanac a calendar moon which moves according to the tables, and does not correspond with the moon of the heavens. We do this for convenience just as we keep all our clocks going by an imaginary sun which moves uniformly, and not by the real sun, which, because the earth's orbit is not a circle, sometimes is slow and sometimes is too fast—in November, indeed, by over a quarter of an hour. The old, unreformed calendar moon tables were as much as five days out for the return of the full moons, and yet Easter was made to follow those tables

Those of the Jesuit Xavius, which were introduced into England in 1752 by Act of Parliament, though much nearer to the movements of the actual moon, are not exact, and it was never proposed to make them so. They are devised for calendar, not for astronomical purposes; and if we were to keep our Easter by the moon of the heavens and not by the moon of the calendar this year, Easter Day in England would indeed be on April 22, but in New York it would be held on April 15—simply because the day there commences a few hours later, and thus throws the full moon nominally into the preceding day.

The interest of the tables in the Prayer Book is that of the history of science and its application to every-day needs. The leap years take us back through Julius Cæsar and his helper Sosigenes, to Egyptian astronomy, and to observations taken by sun and star worshippers in the temples of Amen-Ra and the Hathors; the golden numbers take us back to the days when, in 438 B.C., Meton, the Athenian astronomer, arranged the cycle of nineteen years, that included 235 lunar months, so that after nineteen years the full moons should fall on the same days as they did in each preceding period of nineteen; and these dates were by order of the Archones inscribed in letters of gold on tablets in the temples of the gods. The error of about two hours in nineteen years was found out later, and is allowed for in our tables of to-day. That Easter should be connected with March 21 brings up to our minds the great Church Council of Nicæa, in the reign of Constantine, the first Christian Emperor of Rome, when, in A.D. 325, the Vernal Equinox fell on that date; and that Easter should be held on the first Sunday following the Vernal Equinox links us on to the Jewish Passover, when, with a year commencing with the thin crescent of the visible new moon, on the fourteenth day of that first month of the new year, the month of the Vernal Equinox, the Passover was slain. The definition was inserted in the Prayer Book for the first time in 1661, and is probably the composition of the "sapient chronologist" Dr. John Pell, against whom, in company with George Wharton, John Booker, Vincent Wing, and John Gadbury, a petition to the King in Council was presented in 1664, and they had to appear and vindicate their methods and their almanacs. The revised tables were inserted in 1752 at the bidding of an Act of Parliament, professedly adopting the system of Xavius, as introduced by Pope Gregory XIII. in 1582. We have thus swept across the whole history of the human race, linking together the sun worshipers of Egypt and Babylon, the Semite with his purer faith, the inquisitive Greek, the Roman conqueror, the early Church Councils, the Papacy, the Church of England, the British Parliament—to each a share, and that share is embedded in those intricate, often-printed, little-read tables of the Prayer Book; that share, helped forward by the transit instruments in the astronomical observatories of to day, is still part of the basis of calculation for the anniversary of every Christian fast and festival, and for the date of every historic event the record of which has come down to us.—*Liverpool Daily Post.*

FEW things are impossible where there is faith and determination.

THE DREAD OF THE JEW.

THE main fact about the Jews on the Continent which emerges from a study of the present situation is that for some reason or other they inspire terror. Just as, on a somewhat smaller scale, Jesuits inspire terror among the extreme Protestants, and the Freemasons fill the minds of Roman Catholics with an unreasoning dread, so the Jew, or rather the thought of the Jew's wealth and ability, causes terror among the mass of mankind on the Continent. That this terror is as absurd and as unreasonable as is the terror caused respectively by Jesuits and Freemasons, we ourselves do not doubt for a moment, but that does not alter the fact that the sense of terror exists. It is hardly too much to say that the majority of people on the Continent honestly believe that unless the Jews are in some way or other curbed, controlled, and kept down, something very dreadful will happen. In Russia the vast Slavonic population and its leaders believe that unless the Jews are impounded in the Polish Pale they will swamp the true Russian, and utterly ruin and destroy the Russian nationality and the Russian ideal. In Austria it is believed that if the Jews are allowed to go on as they are going on they will get everything into their hands—the land of the peasants, the sources of public information and the Press, and the nerves by which trade and commerce are moved. In Germany it is much the same story, and there the Jews are believed, unless stopped in time, to be about to monopolise the Universities. In France it is thought that the Jews, if not put down with the strong hand, will capture the whole Administration, as well as "strangle commerce by their octopus grip." So one might go on to enumerate the vague, but none the less real, terrors which the Jews inspire. To heighten these charges resort is had to plenty of devices, rhetorical and otherwise. The Jews are called a "parasitic race," whatever that may mean. Next, it is said that the Jew never becomes an agriculturist, that he is a usurer and a bloodsucker, that he is a gross materialist, and that he has no ideals beyond the precious metals. Lastly, it is said that the Jews hold themselves fiercely "aloof" from the rest of the world, and that they habitually act together to further their own racial interests and to injure those communities which have been foolish enough to trust them.

It must be confessed that it is rather difficult to argue about charges so vague and so miscellaneous as these, but let us try to facilitate consideration by grouping the charges under four heads Let us assume the Jews charged with (1) being unpatriotic, and so bad citizens of the countries in which they reside; (2) holding themselves "aloof" from the rest of the world; (3) acting together as a kind of cosmopolitan *imperium in imperio*, and using their vast material resources in every country for racial, and not national, ends; (4) demoralising the communities in which they reside by their materialism. To take the charge of want of patriotism first. How is it substantiated? We cannot say that we have ever seen any real evidence of want of patriotism in the Jews. On the contrary, it is difficult not to be touched by the way in which Jews show patriotic feeling towards nations which use them ill. Look at the case of France at present.

There is something extremely pathetic in the way in which the French Jews cling to their nationality in spite of all the hatred they inspire. The truth is, the Jew is a sort of expert in patriotism. Did not the Maccabees teach the world one of its first lessons in patriotism? Depend upon it, if the Jew is only allowed to be a patriot he will not fail here. The charge, indeed, is like that so often made in Russia against the Jews. They are accused of not tilling the soil, their accusers ignoring the fact that no Jew is allowed to buy, or to lease, or to occupy land, and is, in fact, excluded by law from acting as a farmer. Take next the charge of "aloofness." Probably this charge is well founded, but what can be expected of a people so newly freed from the Ghetto? If you treat a race for centuries as lepers and visit its members with dire penalties, if they do not keep "aloof" they are likely to remain for some time disinclined to free intercourse. At any rate, it is difficult to see how the community is injured by the "aloofness" of the Jew. It is bad for him no doubt, but the evil stops there. In any case, it is not an offence upon which to base an edict of proscription. The third charge is, in reality, that the Jews of the world having obtained control of cosmopolitan finance, act together in the interests of their race, and inflict grievious injuries upon the nations. But what proof is there of this? . . . . We have no love for the great financiers, Jew or otherwise, but whether Jew or Gentile they look for a profit, and not to deep and mysterious racial aspirations. The charge that the Jews are steeped in materialism, and so are a demoralizing element in the community, is equally unfair and absurd. Many Jews may be fond of pomp of a vulgar kind, and may affect what we confess personally to finding very disagreeable forms of Asiatic luxury; but these are externals. In essentials and as a race the Jews are no more materialistic than their neighbors. And can we say that they are a demoralizing element when it is universally confessed that the Jews are among the best fathers, sons, and husbands in the world? . . . .

There is one more argument to be noted which is relied upon by the apologists of Anti-Semitism. They admit that the case against the Jews is not proven, but they say that the Jews are so strong, so clever, so rich, and so powerful that a stand must be made against them, or else they will rule the whole world. Could a more weak and impotent pretext for persecution be found? To begin with, the thing is not true. The talents of the Jews have been habitually exaggerated. The cleverest brains, the greatest statesmen, the ablest soldiers, and the strongest personalities do not belong to Jews, but to Gentiles. Even the richest men in the world to-day are not Jews, but Americans. But even if it were true, what would be the use of trying to resist forces so tremendous by mere legal enactments? If the Jew is really so terrible a person as he is painted, it would be useless to try to keep him under by disabilities. The only plan would be to slaughter the Jews out, and thus make a real end of the so-called parasitic race. Half-measures will be of no avail. But, in truth, there is no need to be afraid of the Jews. They are clever and vigorous no doubt, but only a decadent race need be afraid of them. In a living polity like ours or that of the Americans they form a useful element in the popula-

tion, and may teach us some useful lessons. . . . . The nation that cannot tolerate the Jews, and becomes deeply inspired by the Anti-Semitic terror, is not the nation that will win. If we cannot resist the Jew without a resort to persecution, depend upon it we shall not long be fit to rank as an Imperial Power.—*Spectator.*

BIBLE AND THE SCIENCES.

THE verification of the Bible by the sciences is one of the most interesting subjects of human inquiry. As far as it has been carried on, it has been entirely satisfactory to believers. It has shown most conclusively that there is the strongest possible ground for faith.

Biblical hygiene, for instance, shows conclusively that the author of it was perfectly familiar with the human system and the causes of many diseases. The rules of the Mosaic legislation are often suggestive of the most advanced, modern discoveries. By these rules "unclean" animals, those most likely to convey diseases, were excluded from the diet; the blood of no animals was to be eaten, and effectual and clean cooking was specially provided for, thus reducing the danger of infection by microbes to a minimum. Further, all earthen vessels that had come into contact with unclean food were to be destroyed, and all other vessels were to be thoroughly cleaned. No diseased animals were to be eaten, and their fitness for food was determined by the soundness of the delicate vital organs.

Much in this ancient legislation was in the ignorant ages of man considered as prejudice, or ceremonial enactments without justification, but in the light of modern science which has revealed a world in a drop of water or a particle of dust, the Mosaic code becomes intelligible and gives evidence of its divine origin.

Equally striking is the testimony of astronomy. All are familiar with the statement that the shadow on the sun dial of Ahaz went back 10 degrees in the days of Hezekiah, the king of Judah. (II Kings 20: 8—11). It is also well known that the historical account of this statement has been doubted, and that it has been set down as a myth, or perhaps an allegory.

Now in a recently published work, by George F. Chambers, a fellow of the Royal Astronomical Society of England, the author proves that the miracle was an actual occurence. By going back through the annals of astronomy, he finds that on January 11, in the year 689 B.C., there was a partial eclipse of the sun at 11:30 a.m., visible in Jerusalem.

The instrument on which the miracle was shown must have been a sun-dial in use at that time. It was a contrivance by means of which a shadow was cast along a given line. But it is evident on reflection that the darkening of the upper limb of the sun by the passing moon would produce on the sun dial the effect of the shadow going back during the progress of the eclipse.

On one important subject—the age of man on the earth—there seems

at present to be serious disagreement between the Bible and science. But there can be no doubt that discrepancies will finally be removed. Geology and kindred sciences are young yet. Theology, too, has much to learn. When all the facts are sifted down, it may be found that the disagreement is only between enthusiastic scientists and Bishop Usher's biblical chronology. The Mosaic account of the creation and of the appearance of man will be corroborated finally.—*Deseret News.*

TRUE ROMANCE.—Which home becomes more endeared to the heart of husband and wife—the one ready-made, wherein anything needed is at hand, and every want can be satisfied by the mere making it known, or the home which has been built up bit by bit, a little now and a little later on, wherein each piece of furniture represents many loving acts of self-denial and personal sacrifices, and around which lingers the memory of the scheming and plotting the getting of it gave rise to, and of the pleasure when it was got? Ask the happy aged couple, to whom prosperity has been the growth of years, what they consider to be the happiest time of their lives, and they will tell you the first few years of married life, when, with mutual love and self-denying patience, they built up their little home and watched prosperity gathering around them as the years went by. Romance! is not the mere fighting against poverty for the one you love romance? Is not the pride and pleasure that comes in being able to satisfy a loved one's unexpressed longing romance? Is not love romance? A thousand times yes! And such romance, if mutual love exists, should turn the imprudent marriage into one of happiness and ultimate prosperity.

THERE is a religious boom in America, especially in New York, Boston, and in some districts of Canada. It has taken the guise of a new heresy, something like that which seized poor Harold Frederic. The name it has adopted is "Christian Science; its main tenet is faith-healing of a very extreme type, together with an Idealism at which Bishop Berkeley himself would shudder. The existence of pain, physical bodies, matter, and space is denied, and the cure for any of those ills which ignorant folks call "fleshly" is alleged to be a mental process simply. Curiously enough, it is the cultured people of these towns who are running after this last novelty. Sunday schools have been started in many places, literature on the subject is widely distributed, and the adherents optimistically say that in five years they will sweep the continent from Mexico to Hudson's Bay!—*Liverpool Daily Post.*

THE experiments of Messrs. Ramsay and Morris, undertaken to ascertain the exact composition of air, tend to the conclusion that air contains not only oxygen, hydrogen, and argon, but a fourth and hitherto unknown constituent heavier than argon, and less volatile than oxygen and hydrogen. It is proposed to call the new gas krypton, a name derived from the Greek word kryptos (hidden).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 17, 1900.

WHO ARE OFFERING FALSE INDUCEMENTS?

THE Latter-day Saints are often accused of offering worldly inducements to obtain converts, and of practicing all manner of deception in order to induce people to emigrate to Utah; but what object there could be in such a course is hard to understand. If the money expended by the Elders in mission work were devoted to paying the fares to Utah of those who would be willing to profess a belief in our doctrines, and it were publicly known that such offers were made, there would be thousands flocking to our standard, and the hundreds of Elders now in the field might remain at home with their families attending to their private business affairs, while there would be vastly greater numbers of professing converts than there are at present; but that is as contrary to the theory and practice of Mormonism as darkness is to light. The promises made by the Elders are the same as were made in the days of the Savior, that if men and women will believe on the Lord Jesus Christ, sincerely repent of their sins with a fixed determination to forsake them, humble themselves and enter the waters of baptism, they shall receive the Holy Ghost, who shall testify to their souls of the truth of the doctrines, whether they are of God or of man. Then they are promised the enmity of mankind—that men will revile them and persecute them and say all manner of evil against them for the Gospel's sake, and the Elders are not desirous of baptizing any only those who are so thoroughly convinced of the truth of the message brought them as to be able to endure all these things for conscience's sake. The desire to emigrate comes not from any worldly promises made by the Elders, but from a desire for closer association with those of their own faith, and to escape the contumely, reproach and persecution heaped upon them by fathers and mothers, brothers and sisters, sons and daughters, relatives and former friends, because they have adopted an unpopular faith. It is not uncommon that they are discharged by their employers or boycotted in their business so that they have the alternative of coming to poverty and want or emigrating to where religion is not a bar to employment or business. It requires faith and courage of no mean order to face such conditions, but they form a barrier against the hypocrite and the adventurer. We have no compromise to offer to the world for the sake of making converts. It is the Gospel of Jesus Christ in its completeness, without enlargement or diminution, that we have to offer and not worldly advantages.

There is a tendency among the sects of modern Christendom to make it as easy as possible for the sinner to get salvation, each denomination vying with the others to make membership easier to attain and to retain, in some cases a profession of belief in Jesus Christ being all that is required, while some are advocating the removal of that restriction even. After discarding so many requirements enjoined by Christ and the Apostles, it would seem but a small matter to remove this last, seeing that it is the only landmark between Agnosticism and Christianity, and that removed, how beautiful would be the blending of Christianity and infidelity! All these changes and modifications are of human origin to please the world. How different from the doctrines of the Savior! He said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Why did the world hate them? It was simply because they practiced and taught the doctrines of Christ, which were opposed to the ways of the world and condemned the false theories and evil practices of men. They did not pander to the notions of men, but Christ planted his standard, and men must come to it for salvation; there was no modification to please the wealthy or the noble of birth. To the wealthy young man who had kept the commandments from his youth up, Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." To Nicodemus, a ruler of the Jews, He said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." There was no respect of persons, but all must humble themselves as little children or they cannot enter the kingdom of heaven. In that day the promise was to him who would do the will of the Father, but the modern plan is to follow the will of the subject. When asked the way to be saved, Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." But Christ's plan as expressed by the chief of the Apostles is too "straight-laced" for modern Christians, so they are told, "You have no need to do the will of the Father, but may enter in as suits your own sweet will, if you wish baptism it is all right and if not come right along anyway." If the subject should choose baptism, he may have a further choice, he may be immersed, sprinkled or have water poured on his head just as he pleases. This is very convenient, but the only trouble is that it is man's way and not God's. Christ laid the plan and led the way through the waters of baptism, and said, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." Those that lay out any other plan to lead men into the fold are the ones that are holding out false inducements, and are not leading through the door of the sheepfold, but are "blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

A. W.

If a word may give offense leave it unsaid; never be silent if it may comfort or cheer.

PRESIDENT JAMES L. MCMURRIN writes from Christiania, Norway, under date of May 8, as follows:

"We have just finished a fine conference in this city. The hall was crowded at every meeting, and a great many strangers were present at each session. The Conference report shows forty-seven baptisms, and the prospects for the future are excellent. There is a fine class of people here, and we have a splendid branch of the Church in this city. A grand feature of the conference was the singing of the choir, it took me back to the Tabernacle at Salt Lake. To-day one of the local brethren furnished a grand dinner for all the missionaries, including President Peterson and myself, it was a most inviting repast, and now the Elders will go out to their various fields.

"We leave here to-day on our way to Bergen, will hold meeting at Drammen to night, then take boat for Bergen where we will arrive on Saturday morning."

THE Anchor Line s.s. *Furnessia* from Glasgow on May 3, 1900, with returning Elders on board, arrived at New York on the 14th, with all well.

CLERKS of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

RELEASE.—Elder Wm. Nisbet of the Scottish Conference has been honorably released to return home per s.s. *City of Rome*, May 19, 1900.

TRANSFER.—Elder Thos. Gooch has been transferred from the Leeds to the Sheffield Conference.

SCOTTISH CONFERENCE NOTICE.—The Scottish Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints will be held on Sunday, May 27, 1900. The forenoon meeting is to be held at 4 Carlton Place, S.S., Glasgow, at 10:30 a.m., and the afternoon services in the St. Andrew's Halls, Berkeley Street Entrance, Doors G and H, at 2 and 6 p.m. All are invited. Seats free.

LEEDS CONFERENCE.

THE Leeds Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held on Sunday, May 13, 1900, in the Temperance Hall, Chapel Street, off Leeds Road, Bradford, President Chas. Woolfenden presiding.

There were present: Presidents Platte D. Lyman and Henry W. Naisbitt of the European Mission; Elder G. Fred Wright of the Liverpool Office; S. W. Parkinson, F. J. Morris, W. H. Banks and David Stoker of the Sheffield Conference; J. S. Dixon and J. F. Smith, Jr., of the Nottingham Conference; J. C. Webb of the Bristol Conference; Jos. Webb and Geo. O. Webb of the Newcastle Conference; President W. N. Hill, Oscar White and Philip Quayle of the Liverpool Conference; E. J. Taylor, Geo.

C. Wood and Jas. A. Fishburn of the Manchester Conference; also all the Elders of the Leeds Conference.

After the usual opening exercises, President Woolfenden welcomed all to Conference, and presented the general authorities of the Church, the Presidency of the European Mission, Chas. Woolfenden as President of the Leeds Conference, and the following Elders in their respective districts: H. C. Burton, E. C. Smith, A. R. Lyman, J. R. Smith, Thos. Sumner and C. N. Stillman, Bradford; J. G. Smith, Jos. Boyes, W. F Pratt and T. H. Maxwell, Leeds; W. B. Armstrong, Jas. Laird, B. H. Bullock, F. G. Clark and C. W. Haws, Hull; Alonzo Ingram and F. C. Lee, Keighley; D. H. Goodyear and J. R. Price, Halifax; S. M. Kershaw and Wilford Tuttle, Harrogate; J. J. Summerhays and F. C. Evans, Cleckheaton; B. Y. Benson and J. R. Goldsbrough, Pudsey, and all the Local Priesthood of the Conference, with A. R. Lyman as clerk, all of whom were unanimously sustained.

The following statistical report for the past six months ending April 30 was read: Missionaries from Zion—High Priests, 2; Seventies, 24. Local Priesthood—Elders, 15; Priests, 9; Teachers, 11; Deacons, 14; members, 507; children under eight years of age, 86; total number of souls, exclusive of missionaries from Zion, 636. Tracts distributed—from door to door, 38,805; at open air meetings and otherwise, 11,860. Books distributed—sold, 161; loaned, 295; given away, 83. Strangers' houses visited—with first tract only, 11,583; by first invitation, 407; by re-invitation, 1,087. Gospel conversations, 2,999. Meetings held—hall, 423; cottage, 74; outdoor, 48; Sunday school sessions, 108; M. I. A. meetings, 80; Bible classes, 68; Priesthood meetings, 15. Baptisms,—new members, 34; children of members, 3; confirmations, 37; ordinations, 2; children blessed—of non-members, 5; members, 11. Died—under eight years of age, 1. New subscribers for STAR, 16.

Elders J. R. Hodson, D. H. Goodyear, E. C. Smith and Jas. Laird occupied the remainder of the time, each bearing a faithful testimony to the restoration of the Gospel by Joseph Smith.

2:30 p.m. After the opening exercises, Elder G. Fred Wright was called upon and spoke of the fallen condition of mankind. Miss Ellen Lamb then sang, "The Holy City." President P. D. Lyman was the next speaker comparing in a clear and forcible manner the works of the prophets of this day with those of ancient Israel.

6:30 p.m. After opening exercises, President Chas. Woolfenden was the first speaker. He spoke of the great apostasy that has taken place, and the necessity of the restoration of the Gospel. A solo was then rendered by Elder Walter Cottrell entitled, "The Dawn of Redemption." President H. W. Naisbitt then spoke of the mission of Joseph Smith, comparing it to a little leaven hid in three measures of meal, showing that through the revelations from God and the labors of the Elders the religious sentiment of the world has been changed since 1830. There was a large attendance of strangers as well as Saints, and all seemed to enjoy the spirit that was present, feeling that they had indeed heard words of precious Truth.

A Priesthood meeting was held in Temperance Hall on Monday, and a time of rejoicing was had The reports given by the Elders were very

encouraging. Some good instructions were given by the presidency and all felt to rejoice in the spirit of love that characterized the remarks of all.

Elder B. Y. Benson was unanimously sustained to succeed Elder Chas. Woolfenden as President of the Leeds Conference, as the latter is shortly to be released.

A social gathering in the Temperance Hall on Monday evening, in which non-members as well as members participated, proved an enjoyable time, and completed a very profitable conference to all those in attendance.

S. M. KERSHAW, Clerk of Conference.

THE GIFT OF PROPHECY—ITS FULFILLMENT.

ON September 24, 1899, while Elders R. A. Bolin and Jos. P. Emery were holding services in Wrightsville, Hanover County, N. C., the gift of tongues rested upon the latter (Elder Emery), and for some time he spoke in an angelic language. There were some fifty persons present who were not connected with the so-called "Mormon" Church, and also six members of said Church. After Elder Emery had ceased to speak, Elder Bolin arose to his feet and interpreted the remarks of his companion, at the conclusion of which he said, that if the people did not repent they would be visited by a severe storm, causing the sea to heave beyond its bounds, and bringing destruction upon the place.

In three weeks after the above mentioned meeting the winds of heaven began to stir the calm of the earth. The mist of the coming storm bedimmed the sun's searching rays, and black clouds arose over the eastern horizon. The mighty Atlantic ocean roared, sighed, and groaned, as if some master hand troubled its tranquil rest. Finally the storm broke over Wrightsville with great fierceness, causing much destruction. From one-half to three-quarters of a mile the "Shell Road" was literally covered with lumber, boards, etc. Fine houses were swept away and one beautiful building was lifted bodily from its foundation and hurled into the "Banks Channel." The sea rose five feet higher than ever before known—tearing up and demolishing railroad tracks. So we see that when a servant of the Lord filed with the Spirit of God utters a prophetic warning, a literal fulfillment thereof is sure to come to pass, for Jesus said, "Heaven and earth may pass away, but not one jot or one tittle of my word shall pass away unfulfilled."—*Southern Star.*

QUIET CHATS. No. 7.

SOME two weeks had passed since the celebration at White's, and a pleasant evening found Mr. White and his son Joseph accompanied by a dignified gray haired gentleman as an associate, the three sauntered along leisurely enjoying the air, freshened by a shower, and commenting upon surroundings until before they knew it they were in the neighborhood of the Binkses.

The door was ajar, Lucy was singing and as the trio passed the window she rushed to the door, her face flushed, and while the greeting was

cheery and pleasant to Mr. White and Elder Parker, who was a stranger, her eyes were down-cast as Joseph with a strange faltering took her hand in his, though this was so quick that once across the step it vanished like a morning's dream.

Mr. Binks had not yet reached home and Mrs. B. all unconscious of her visitors leisurely, came down stairs, but her smile of recognition was a text of itself, and her welcome to the Elder was as that given to a long lost friend; but Mr. Binks entered at the moment of partial embarrassment and his hearty hand-shake given to Mr. White and Joseph was only the prelude to his deferential greeting of the Elder, whom up to this time he had hardly noticed.

Supper had been prepared some time for father and son, and as the latter soon arrived, the visitors were pressed to sit up also, which invitation, out of compliment rather than of necessity, they accepted. Social chat soon became general, but no allusion was made to what had hitherto been the leading topic of each visit. Mr. White, spite of the warm and hearty welcome, could hardly comprehend this, but it was, as shown afterward, a silent tribute to the Elder almost from a professional point of view. When the meal was over the parlor was already open, a little fire was in the grate to counteract the inner chill after the shower, and conversation was still fitful, but when Mr. Binks, John and Lucy came in it relaxed, particularly after the latter had run over a melody or two on the organ, with which she seemed familiar.

Mr. Binks began by saying, So Mr. White your friend is one of your ministers.

MR. W. Yes, Elder Parker is from Utah, he is a farmer by profession, he has been here nearly two years and will probably soon be returning home.

MR. B. As I understand it, you must be over six thousand miles from home, you find this irksome and trying I suppose, particularly as at your age you had to leave a family behind you.

ELDER PARKER. To tell you the truth I have been so much engaged since my arrival that I have had no time to think of my business nor of those I have left at home, besides I know they are in good hands and nothing can transpire but what will eventually turn out for the best.

MRS. B. But suppose any of them should be sick and die, how then, you surely could not rest here?

ELDER P. I should not be here anyway if it were not for my faith in God and in my knowledge of the Gospel of Jesus Christ, and as it is at times the unexpected which occurs, so it has been in my case; my wife, one child and an old lady of the household have passed away in my absence; the son, who I expected would see to the family in part, has married; two boys have gone from home, their mother being dead, other reverses, financial and industrial, have occurred, but I have been sustained enough of faith to say—*after a while*, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord."

MRS. B. But did not your family long for your return.

ELDER P. Well they might have thought that way, but even from the children the word was, "We should all like to see you Pa, but we do not

want you to come home until you have filled your mission, and we shall pray for you as you pray for us, that blessing and power, that obedience and fidelity may be with you as we desire it for ourselves.

MR. B. Well I fancy I should have wanted to be off, it would seem to me like indifference or neglect to be so far away when things went wrong, and I think Mrs. Binks—though I am not one of the best—would have said, "Come home."

ELDER P. I ought to apologize, I am a stranger here, and I did not visit to intrude personal affairs into your little circle, or to represent myself, being here by Mr. White's invitation.

MR. B. I wanted to see a minister of this restored Gospel that Mr. White has so interested us in; he has frequently told us that they are not educated for the ministry, that they have no salary, that they leave their homes, families, farms, business and friends to come out here or there for two, three or four years, and I hardly believe it.

MR. W. It does not seem any more strange to you, Mr. Binks, than it did to me, but I am to-day satisfied of its truth, and I am sanguine that if this—when I gather—should be my privilege, it would be esteemed as a great, a precious blessing.

MRS. B. What would Mrs. White have to say as to that?

MR. W. I am sure she would be disappointed very much if she had no representative in the missionary field.

LUCY. Joseph! You surely would not wish to leave home and——

JOSEPH. Oh, but I should love to be a preacher of the Gospel, to be the instrument of salvation by turning men from darkness to light, and from sin to righteousness.

MR. B. Mr. Parker, how long have you known of the Latter-day Saints as you call yourselves. You are from Utah too, have you seen or known the Prophet?

ELDER P. I have with the exception of travel been in Utah over forty years, and if by the Prophet you mean Joseph, I never saw or knew him, but I was close by President Young during his lifetime, his successors have been known to me also, the Twelve Apostles have been within my observation too; without ostentation or particular official association, I have marked all these men (and forty years is a lifetime) as honorable, devoted and God-fearing, lovers of mankind, lovers of truth and righteousness, we have worked on similar lines to the same end without collusion, being animated by the same spirit, rejoicing in the same labor and counting on the same results, because each was assured of its truth and had faith in its certain triumph.

MR. B. You know of course of all our conversations with Mr. White and family, you know that I, at least, was indifferent to religious things, but association has brought change, and I have begun to feel that I have a purpose in life now and I am proud to say that I have sympathy in my family, if they do not out-run me in the race for eternal life.

ELDER P. Oh, there is no fear of that, you are the head and when you have advanced a little further you will realize that these earthly associations when cemented by love and sealed by the authority of the Priest-

hood are eternal, your pleasant family circle will not be broken, only enlarged and continued for ever and for ever.

MR. B. Oh, but Mr. White is a deep one, he told me on our last visit that he counted upon working—if worthy—in the Temple, but I was blind, it is all new to me and he offered no explanation nor did I ask.

MR. W. I could not say much on that myself, for I have had no experience, but I have had many thoughts, have heard a word dropped now and then, but have not been curious, only satisfied that in the Gospel provision must exist for that sealing which is to endure beyond the stars.

ELDER P. These things hardly concern the present, we have to work in our appointed sphere, to preach the Gospel is our mission, this generation is called upon to repent, the way of life is made plain, and we in religious—as in many other things, do not want to "cross a bridge before we come to it." The heavens have been opened, angels have visited again our earth, the Prophets have given us the word of the Lord, we have the power of choice; "if the Lord be God serve Him, but if Baal then serve him," said the ancient prophet, and to an inquiring person, community or nation, the message of Peter is as fresh and as mandatory as on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, even to as many as the Lord our God shall call," Acts 2: 38, 39.

MR. B. You may know that—thanks to Mr. White—our eyes see and our hearts understand in part, that faith, repentance and obedience to our Savior are the first principles of the Gospel, and we, that is myself and family, are united as to the truth and also as to the propriety of these things, at the same time I am only a novice in religion, but I am willing to learn and I have learned much from Mr. White and also something by reading and reflection.

ELDER P. "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling upon the name of the Lord."

MR. B. To tell you the truth, it is not the simple act of baptism, there is a sort of reputation we all have and enjoy, our family associations are the only friends we have excepting Mr. White and family, and they will be leaving us, and a sort of loneliness creeps over us at the thought of separation, indeed, among ourselves we have asked, even if your religion is true, whether we cannot live that religion in our native land and continue our friends and business as usual, for there is sacrifice ahead, although our friends, Mr. W. and family, seem to have made up their minds and are, in fact, preparing for Utah even now as I understand it.

ELDER P. There is room for comment and light in all you say, nothing is to be done rashly, your present testimony will increase by experience and as to your friends, you may be more anxious to leave them some day, than you now are to consider them, though no fault may be found with the love of either friends, kindred or country.

[TO BE CONTINUED.]

GENIUS is the infinite art of taking pains.